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VOL. I, SERIES TWO JULY, 1923. NO. 1

THE UNION SEMINARY BULLETIN

RICHMOND, VIRGINIA

The 1923 Anniversaries

UNION THEOLOGICAL SEMINARY

VIRGINIA

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Introductory

UNION THEOLOGICAL SEMINARY was removed to its present location in Richmond, Virginia, in the summer of 1898. The twenty-fifth anniversary of its location in Richmond was observed in connection with the Commencement Exercises, May 6-9, 1923.

The regular features of the commencement were retained, the baccalaureate sermon having been delivered by the Rev. George Summey, D. D., LL. D., of New Orleans, Louisana, the annual address to the Society of Missionary Inquiry by the Rev. Egbert W. Smith, D. D., Executive Secretary of Foreign Missions, of Nashville, Tennessee, and the address on behalf of the Board of Trustees to the graduating class, by the Rev. J. R. Bridges, D. D., of Charlotte, N. C.

The program of the special features was as follows:

MONDAY, MAY 7

4 P. M.—Address—Mr. John S. Munce, President of the Board.
Address—Rev. H. J. Williams, Richmond, Va.
Response—Rev. W. W. Moore, D. D., LL. D.

4 to 6 P. M.—Reception by Board of Trustees, Faculty and Students in honor of President Walter W. Moore, D. D., LL. D.
The Central Lawn.

TUESDAY, MAY 8

4 P. M.—Anniversary Exercises—Watts Chapel.
Address.—Rev. Russell Cecil, D. D., of Richmond, Va.
Address.—Rev. J. J. Gravatt, D. D., of Richmond, Va.
Historical Address.—Rev. R. F. Campbell, D. D., of Asheville, N. C.

8 P. M.—Addresses—Watts Chapel.

Hon. E. Lee Trinkle, Governor of Virginia.

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Rev. Thos. Cary Johnson, D. D., of Richmond, Va., Moderator Synod of Virginia. Also special representative of the Faculty of Union Theological Seminary.

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Rev. L. B. Hensley, Ph. D., Moderator Synod of West Virginia, of Beverly, W. Va.

Rev. J. W. Tyler, D. D., Moderator Synod of Appalachia, of Winchester, Ky.

WEDNESDAY, MAY 9

11 A. M.—Commencement Exercises—Watts Chapel.

Presentation of Diplomas and Address—Rev. W. W. Moore, D. D., LL. D., President of the Seminary.

A happy coincidence was that this commencement period marked the close of the fortieth year of Rev. W. W. Moore, D. D., LL. D., President of the Seminary, as a teacher in the institution. His present and former students, about one thousand still surviving, made use of the occasion to present to him three handsomely bound volumes entitled, "What They Say to Dr. Moore, 1883-1923," containing personal letters from themselves to him. These volumes were presented at the reception on the lawn Monday afternoon, May 7th.

Some of the addresses in connection with these two anniversary celebrations appear on the following pages.

Address of Mr. John S. Munce

President of the Board of Trustees

On behalf of the Board of Trustees of the Seminary, it is my privilege to bid our friends a hearty welcome on this auspicious occasion, the twenty-fifth anniversary of its removal to Richmond.

Institutions like the Seminary are not like individuals, they rejoice in their age and boast of it proudly.

This Seminary is not merely twenty-five years old; on the contrary, it is one hundred and eleven years old. For eighty-six years it lived at Hampden-Sidney, and only twenty-five years ago decided to change its residence and make its home in Richmond. Some of its friends were pessimistic and warned against such a move. They thought that the simple, sparsely settled country was a better place to train men for the ministry than the crowded city, where men lived and worked; but the vision of greater work and greater opportunities had been seen, and those in charge followed the vision, with results that have brought no regrets, only rejoicing, for surely it was the voice of God that said to these men, "Go forward."

A vacant block of ground, a little cash and a bundle of promises were what we had to move on, but with these was a Great Faith that it was God's work and, trusting in Him, we went forward and twenty-five years ago Watts Hall, Westminster Hall, Spence Library and five professors' homes were finished and the Seminary began its work in Richmond.

Since then, Richmond Hall, Schauffler Hall, houses for three more professors, and Westwood property have been added. The student body has grown from 68 to 128, the faculty from 5 to 10, and the funds of the Seminary, not including real estate, from $289,502.00 to $1,018,442.00.

Of the Building Committee of four which had charge of the erection of the Seminary, I am the only survivor. My honored

colleagues, Rev. Dr. R. P. Kerr, Mr. S. H. Hawes and Mr. C. D. Larus have gone to their heavenly home.

Of the faculty that came with the Seminary from Hampden-Sidney, Dr. Moore, Dr. Hersman and Dr. Johnson survive; Dr. English and Dr. Strickler having gone to their reward. Only five of the present Trustees were in office on its removal in 1898.

Such are some of the changes in a quarter of a century.

But the Seminary has yet its best work to do. Each succeeding year will add to its influence and power, for it trains men for an Aggressive Ministry of the Word—Jesus Christ and Him crucified as the Savior of sinful men; as the power of God to bring the nations to His feet; as the message of peace and love to a sin-sick world—this is what the Seminary has stood for and will stand for. It has visions of larger fields of endeavor; it hopes for new chairs to be established that will widen the intellectual grasp of its students and make them better furnished and of greater influence and power on the battle-ground of faith.

One of the happy things about our Seminary's life in Richmond has been the loving friendship of the community in which it is placed—all our neighbors are our friends, all the denominations in Richmond are our friends, and as such we are glad to see you here today to rejoice with us in our anniversary.

The value of the Seminary to Richmond is inestimable. Its faculty would adorn any community; its students are men of high character, devoting themselves to the noblest and most unselfish calling on earth, and their example and usefulness are of the greatest value.

But not merely for its moral value is the Seminary a Richmond asset; it has also a large economic value. Its yearly expenditures amount to $72,000, 95 per cent of which is spent in Richmond, and probably half a million of its endowment fund is loaned in Richmond.

In all these twenty-five years in Richmond and for fifteen years before that at Hampden-Sidney, one personality has stood out at the Seminary, conspicuous for leadership and aflame with zeal in furthering the great work committed to his charge. I

refer to Rev. Dr. Walter W. Moore, the President of the Seminary. It is impossible to think of the Seminary without thinking of him. His clear vision of the greatness of the work, his enthusiasm for a pure Evangel as God's message to man, his courage striving against difficulties that seemed insurmountable, his infinite patience, his refined courtesy, his sound scholarship, his scorn of everything unworthy, his lovable disposition, his kindness of heart, his gentleness and his meekness are some of the traits that have made him an honored leader, beloved by all with whom he comes in contact—not only his students but his neighbors and friends and the public at large.

It is a happy coincidence that this anniversary also celebrates his fortieth year as a professor in the Seminary. Young in heart, with a loyal enthusiasm that is ever devising great and good things, he is among the youngest of us all. May his "bow long abide in strength." Like the inscription in St. Paul's Cathedral in London to Sir Christopher Wren, "If you want to see his monument, look around you," for to him more than to any one man living or dead we are indebted for these beautiful grounds and buildings.

In Oxford University, there is a memorial tablet to a great preacher of the English Church, Canon Scott Holland, the words of which, I think, could be fittingly applied to Dr. Moore—

"As beholding God invisible, he was unceasingly founding on earth His Heavenly Kingdom, in unshaken faith, vivid hope, joyous love."

Again I thank you for coming to rejoice with us today. I hope all of you—visitors, students, friends—will carry away with you, in Wordsworth's words,

"Deposited upon the silent shore of memory, images and precious thoughts, that shall not die and can not be destroyed."

Address of the Reverend H. J. Williams

Secretary of a Committee to Help Make a Happy Occasion of the Fortieth Anniversary of REV. WALTER W. MOORE, D. D., LL. D. As a Teacher in Union Theological Seminary

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I find myself in an embarrassing situation this afternoon, because I have not the words to express to Dr. Moore our appreciation of his forty years of most distinguished service to our beloved Seminary and Church. But I find myself in good company, for all of the writers of the letters of which these volumes that I hold in my hand are composed, found themselves in a like situation. Dr. Moore, I covet your gift of expression.

I have the credit of having sent out to the ends of the earth the most thought provoking, brain racking letter that has ever gone out from Richmond in relation to the Seminary. The Alumni of this Seminary throughout our land and unto the uttermost parts of the earth; from China, Japan, Korea, Mexico, Cuba, Brazil and Africa, and from wherever they have gone, have sent greetings. They have all labored in their efforts to give fit expression to their deep gratitude to you, and their abounding and abiding love for you, Dr. Moore. Some have likened you to Moses of old. Like him you have led the Israel of God for forty years. But unlike him your leadership has been one of continuous progress, never turning back into the wilderness from which you came, but ever onward and upward to higher attainments. Your leadership has been characterized by the same spirit of meekness. If the sacred writer were writing the record today no doubt he would be compelled to place you in the same class with Moses who was called the meekest man.

There is, however, just one serious charge that I must bring against you today, and that is that you have caused every one of

your pupils to violate the tenth commandment in coveting your matchless gifts.

In telling you just what they think of you, your pupils have called you many names. They have called you a most distinguished scholar; the peerless teacher; a great Christian statesman, a wise counselor, a most courteous gentleman, a true friend, and best of all, an exemplary Christian. You will find here many other things that they have said, all of which we believe to be true. These brethren have taxed their resources of language to the uttermost. Some have written in Emersonian English; some have resorted to poetry; some to Latin; some have even ventured to quote a few phrases of Hebrew. They have not forgotten all that you taught them. I am sure that none of the Juniors of your classes have ever forgotten "Mrs. Moore," "the Elect Lady," to whom you so graciously introduced them as a mnemonic by which they were to remember for all time the Hebrew word for song or psalm. Time would fail me to tell you just what all your pupils think of you. We hope that you may find time for the perusal of these volumes at your leisure. I now present them to you in the name of the Alumni, with the hope that after you have read them you may have the grace that will enable you to maintain that same beautiful spirit of humility that has ever characterized your past life.

Response of Dr. Moore

I wish I could express the feelings that well up in my heart today, but I can not. Sir Walter Raleigh, describing The Silent Lover, says, "the shallows murmur, but the deeps are dumb." If I can say little of what I feel this afternoon I trust you will take it as proof that my gratitude is deep.

The kind words spoken by Mr. Munce and Mr. Williams go far beyond my deserts, but I appreciate the generous spirit that prompted them. He would be a phlegmatic man indeed who would not be gratified by such words of commendation. At the same time I am humbled by them, because I know they describe rather what I ought to have been than what I have been.

They tell me I have been teaching in the Seminary for forty years. It sounds like a long time, and yet the Scripture that fits the case is this: "And Jacob served for Rachel seven years, and they seemed unto him but a few days *for the love he had to her.*" These forty years that I have served the Seminary have been happy years; they seem unto me but a few days for the love I have to her.

There are several gentlemen connected in one way or another with these anniversary exercises who were members of the first class that I had the honor of teaching: Dr. James I. Vance, Chairman of the Committee that assembled these unique letters; Dr. Egbert W. Smith, who made the address to the Society of Missionary Inquiry last night; Dr. W. S. Campbell, editor of *The Presbyterian of the South,* and Dr. Wm. C. White, stated clerk of Lexington Presbytery. When you consider what manner of men these are you will understand something of the trepidation with which I undertook to teach such a class, especially as several members of it were considerably older than I was. I had graduated from the Seminary myself only two years before. I had no expert knowledge of the subject I was to handle. It may seem to have been rather rash, but at the earnest call of my old professors I did resign my pastorate in Kentucky and did accept temporarily the position they tendered me. When I arrived at Hampden-Sidney and walked up to the Seminary building one of the students happened to be coming out. He greeted me cordially, told me his name was Gregory, and asked if I had come to enter the Seminary. I explained with some embarrassment to myself and also to him that I was the new assistant instructor in Hebrew. The incident made me realize more than ever my extreme youthfulness and raised again in my mind uncomfortable questions as to whether I could do the thing that I had come to do. In short I was, as Dr. Smith expressed it last night, the "Freshman professor."

I was not sure that I would stay more than a year. I rather thought I would go back into the pastorate. But the other professors were growing old. I was the only young man in the corps. The students were kind and responsive, notwithstanding the crudeness of my work. There was no other arrangement in sight

for the relief of my venerable colleagues. And so by the end of the year I saw plainly that it was my duty to remain for a while at least. Later I became connected with the general work of the institution in one way and another, and in the course of time I became a fixture, with the result that instead of remaining one year I have remained forty years.

I trust that the uppermost feeling in my heart today is one of gratitude to our Heavenly Father—gratitude for enabling me through this long period to serve Him in my humble measure as a teacher in this Seminary; gratitude for the many friends He has given me in the Seminary Community and in the city of Richmond and throughout the Church—surely no man was ever richer in friends than I am; gratitude for the counsellors and colleagues He has raised up for me on the Board of Trustees and in the Faculty, without whom the Seminary could not have come to its present vast measure of influence and usefulness; and gratitude for forty years of happy association with all the splendid young men who in that period have passed through the Seminary into the Gospel ministry. I count *this* one of the richest blessings of my life. Hundreds of students have been in my classes since 1883 and they have all been not only my pupils, but my friends. I love them. They know it, and I am happy to believe they reciprocate my affection. One proof of it is in these letters which you tell me have come from various parts of the world expressing their appreciation of what I have tried to do. Such expressions are the sweetest earthly rewards of a teacher. It is this feature of your celebration that goes to my heart—the letters of these dear fellows. I shall prize these volumes beyond words. They will give me pleasure as long as I live. They will be an heirloom in my family.

Dear brethren and friends, I can not say what I would. I can only pray God to bless you one and all and to reward you richly for all your goodness, and to continue his favor to our beloved Seminary.

Benefits to the Presbyterian Churches of the City in the Coming of Union Theological Seminary to Richmond

By the REVEREND RUSSELL CECIL, D. D.
Pastor of the Second Presbyterian Church, Richmond, Va.

The removal of Union Theological Seminary from Hampden-Sidney to Richmond marked an epoch in the history of the Seminary in more ways than one. It not only meant much in the development of the Seminary, but it also has proved to be beneficial in various ways to the Presbyterian Churches in Richmond. It has had the effect of uniting our Churches more closely. It drew them together, and emphasized their consciousness of oneness in the great cause of Christ. The Presbyterian Churches in Richmond engaged in an united effort to raise a large sum of money for the erection of new buildings; and later for the erection of Richmond Hall, which takes its name from the fact that it owes its existence to the generosity of the Richmond Churches. Nothing tends to unite people more than co-operation. Working together for the accomplishment of the same end has a unifying effect; and the Churches in Richmond have been rejoicing in their unity of interest during this quarter of a century to a marked degree. It would be difficult to find as many churches of the same denomination as we have—fourteen with pastors—with such brotherly feeling prevailing amongst us. We have been remarkably free from anything like unpleasant rivalry and jealousy. Our leading officers in the different Churches and the pastors have served together on the Board, the Building Committee, and the Finance Committee of the Seminary; and in this way they have come to understand and appreciate each other, and the spirit of Christ controlling our people.

The coming of the Seminary to Richmond also meant a valuable accession to the Presbyterian element here in the members of

the Faculty and their families, who constitute a very attractive community. There have always been a number of great preachers in the Faculty; and they have been willing to supply our pulpits, and frequently hold meetings of a week or two assisting the pastors; and our Churches have profited very much by their ministrations. One effect of this, however, has been to put the pastors on their mettle. The Seminary Faculty have set such a high standard of preaching that it has been difficult to measure up to it. During all this period some one or another of our Churches have been dependent upon the Faculty for preaching and pastoral work. When a pastor is called out of the city, or one of our Churches becomes vacant, the people immediately turn to the Faculty of the Seminary for help; and they always get it. The coming of the Seminary has also brought a large number of theological students to the city; and these young brethren have been active in working in our Missions and Sunday Schools, and doing what the old ministers used to call "exercising their gifts." The students prefer to call it preaching; and I am very happy to say that it is often good preaching. Many of our Churches have profited much by the preaching of the students and their visitations among the people.

It should be said also that the coming to Richmond of the Seminary has enlisted the interest of our people more in Christian education. They have become more deeply concerned in the education of the ministry. Many of them have learned, what perhaps they did not know so well before, what pains we take in the training of our young ministers, and how much work we require of them. This naturally also has interested our people more in Christian education in general. They entered enthusiastically and generously into the Million Dollar Campaign of 1922 in order to raise funds for the better equipment of our educational institutions throughout the State. The presence of the Seminary no doubt also contributed more than any other one thing to the location of the General Assembly's Training School here. The members of the Faculty of the Seminary were very active in their efforts to bring the Training School to Richmond, and they have given most generously of their services in the

building up of this great institution. They have also helped in the establishment of the Collegiate School, one of the Faculty being President of the Board of that institution, and others contributing of their time and advice in securing it for our denomination.

It may be said, therefore, that the removal of Union Theological Seminary to Richmond has been a great blessing to our Presbyterian Churches.

What Union Seminary Has Meant to the Christian Forces of Richmond

By the REVEREND JOHN J. GRAVATT, D. D.
Rector of the Church of the Holy Trinity, Richmond, Va.

I am unwilling that Dr. Cecil should be so selfish as to claim for the Presbyterian Church all the good things resulting from the coming of the Union Seminary to Richmond. Other branches of the church have also been helped. You can not place an institution of sound learning in any community without creating an atmosphere, and elevating the tone of that community. The presence of the professors and students of the Seminary has a far-reaching influence. The professors are members of the Ministerial Union of Richmond, and have been active in the work of the same. During the late war, when we were holding union services to conserve coal at the request of the authorities, they took part in these services. The Seminary has brought eminent and noted men here to lecture, and the city has had the privilege of hearing these men. On public occasions, the distinguished president of this institution has, with his eloquence, culture and charming spirit, spoken to our people.

The students have mingled socially in our community. In some instances they have "climbed up some other way" into my fold, married my girls and taken them into the Presbyterian Church, but, I suppose, this is my way of helping the Presbyterian Church.

Through the school for Lay Workers under my esteemed friend and brother, Dr. F. T. McFaden, young people have been trained who are working in the various branches of the Christian Church. Several years ago, when teachers of my Bible Class were disabled, I asked my neighbor, Dr. McFaden if I were to get a student from this Seminary whether he would teach any "heresy." Upon his assurance that he would not, I asked Dr. Moore for a

man. He very kindly said he would let me have the best man he could find. The student came, and for months taught acceptably the Men's Bible class. This looks like church unity, does it not?

A little while ago I had an assistant who was trained in this Seminary. *Since coming on the grounds this afternoon, I learn with pleasure that you will "doctor his Divinity" tomorrow. I wonder if this has become necessary since his contact with me and my church?

In these days of unrest when many of our colleges, their professors and students are unsettled, not knowing what to believe and some drifting into Agnosticism; and when some of our Seminaries are affected, or infected with the same, and are giving out no certain sound, it is gratifying to know that this institution has not "fallen from grace," but is ringing true to the great fundamentals of Christianity. We may have our differences in polity and non-essentials, but, in these things we are ONE. Men are crying out like Goethe, "If you can believe anything, tell it to me, but do not bring me your doubts for I have enough of my own."

In one of the old Latin poets there is a scene of a ship at sea, overtaken by a sudden storm, in which the pilot prays, "O Neptune, whether thou sink me or save me, give me the will to hold this rudder true." We should pray to the true God, "Almighty, and All-loving Father, give us the will and the grace to hold the rudder true," true to the essentials of the Christian religion, true to the Deity of our Lord, true to the efficacy and sufficiency of His atonement, true to the doctrine of the Incarnation, true to the fact of our Lord's resurrection.

Dr. Moore, so long as you and those working with you will do this, you will be strengthening and helping every branch of the Christian Church.

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*Note: Reverend Hugh W. Sublett, Rector of St. John's Church, Richmond, received our degrees of B. D. in 1908 and D. D. in 1923.—Editor.

The Historical Address

By the REV. ROBERT FISHBURNE CAMPBELL, D. D.
Pastor of the First Presbyterian Church,
Asheville, N. C.

One hundred and sixteen years ago the Presbytery of Hanover planted at Hampden-Sidney, Va., a tiny grain of corn. Today the fruit thereof doth shake like Lebanon.

It was in April, 1806, that the Presbytery "taking into consideration the deplorable state of our country in regard to religious instruction, the very small number of ministers possessing the qualifications required by the Scriptures, and the prevalence of ignorance and error, on motion, resolved:

"1. That an attempt be made to establish at Hampden-Sidney College, a complete Theological library for the benefit of students in divinity.

"2. That an attempt be made to establish a fund for the educating of poor and pious youth for the ministry of the Gospel."

The following spring (1807) the Committee appointed under this resolution reported that their special agent, Dr. John Holt Rice, had raised the sum of $2,500.00 for this purpose. Accordingly, in the fall of that year (1807), Dr. Moses Hoge, who had become President of Hampden-Sidney College, opened a class for students in divinity.

Five years later (1812), the Synod of Virginia adopted this infant while yet in its swaddling clothes, and formally baptized it as the Synod's Theological Seminary.

This institution, known since 1827 as "The Union Theological Seminary in Virginia," remained at Hampden-Sidney until 1898, when it was removed to Richmond, and we are here today to celebrate the twenty-fifth anniversary of that epoch-making event in the life of "the Premier Seminary of the South."

This school of the prophets, which had its beginning in a class of less than half a dozen divinity students, taught in connection with Hampden-Sidney College, by the President of that institution, and with funds amounting, all told, to $2,500.00, had grown in the ninety years of its life at Hampden-Sidney from this embryonic stage into a great seminary, with a faculty of five professors, with a high water mark of seventy-seven students, with buildings and grounds worth possibly $60,000.00, and an endowment of nearly $300,000.00. It had sent out more than a thousand ministers, who "as pastors of rural and metropolitan churches, evangelists to the destitute regions of our own land, and missionaries of the Cross to the uttermost parts of the earth," had reflected honor on their *alma mater,* and brought glory to Jesus Christ our Lord.

No wonder, then, that the serious proposal to remove the institution aroused no less serious opposition. It seemed so firmly fixed to the spot on which it had been built, that a distinguished university Chancellor, who was an alumnus of the Seminary, exclaimed when the first suggestion of removal came to his ears, "You might just as well talk of moving the Blue Ridge Mountains."

The ties binding together the College and the Seminary had waxed ever stronger as the years went by, and a homogeneous community of unusual intellectual culture, social refinement and spiritual tone, had grown up around the two institutions. Sacred memories and worthy traditions of almost a century, twisted together as cords into a cable, not easy to be broken, tied the Seminary to its original anchorage.

And yet, in spite of all this, centrifugal forces, feeble at first, but growing in volume and power, began at an early date to pull against the tether.

It is not generally known that as far back as 1830 a movement was started looking to the removal of the Seminary. It seems strange in the light of later events, that this proposal should have come from the Board of Trustees of Hampden-Sidney College, who wished to purchase the Seminary property for the use of the

College. It was turned down by the Trustees of the Seminary, on the ground that the controlling Synods would certainly veto the proposed removal, "as injurious to the welfare of the Seminary, and a violation of good faith to its benefactors." For these reasons the Board declared that they "deemed it not expedient to regard it as a subject of future consideration."

There seems to have been no further open agitation of the matter until after the Civil War, when it became more and more evident to those most intimately acquainted with the affairs of the Seminary that this institution could not maintain prestige, much less advance to greater prosperity, if it remained at Hampden-Sidney, so far from the great currents of traffic and travel, and from the teeming centers of population.

"The first public advocate of some change was an eminent and honored servant of the Church, then a professor in the Seminary, who, shortly after the war made a powerful speech in the Synod of Virginia, not indeed advocating removal to a *city* but stating with great force the disadvantages of the present site and demonstrating the necessity of seeking another. The professors and directors generally agreed with him, but the movement took no practical shape at that time, because of the impossibility of securing the necessary means to effect such a change. Dr. Peck, however, another member of the old faculty, who survived all his former colleagues but one, continued to the last to insist that the Seminary must be moved." (Dr. W. W. Moore in The Union Sem. Magazine, Vol. VII. No. 2, p. 124.)

It was only after long years of incubation that the chick at last broke its shell, with the cry, "Give me liberty or give me death."

This was indeed the issue, as it presented itself to those who finally pressed with all their might for removal—either deliverance from the "pent-up Utica" and liberty to walk at large, or death by gradual suffocation.

It has become almost an axiom in educational circles, "that all professional schools, whether of theology, medicine, or law, as distinguished from academic colleges for boys, should be planted

in large communities. This is especially true of schools of theology, since the Protestant idea of a divinity school is not monasticism, but ministry; not monkish seclusion from the world, but genial, helpful, Christlike mingling with one's fellow men." (A New Era for an Old School, p. 5.)

This had come to be the almost universally accepted theory of professional education. But, it was a *condition* and not a *theory* that finally brought on the crisis. It must be remembered that for many years after the Civil War, Union Seminary had, practically, a monopoly of Theological education in the Southern Presbyterian Church. The Seminary at Columbia had not recovered sufficiently from the prostrating effects of the great conflict to be a serious rival, and the Louisville Seminary had not come into existence. Union had the field. But the steady resuscitation of Columbia, and the birth of Louisville in 1893, both situated in large and growing centers of population, constituted a palpable *condition* which illustrated and drove home the *theory*. This theory exerted a powerful inhibiting influence on those to whom the Seminary had to look for financial resources. This is clearly revealed in the report of Dr. W. W. Moore to the Board of Directors in May, 1892, in regard to the financial campaign he had undertaken, at the request of the Board, during the vacation period of 1891. One of the difficulties encountered in the campaign, says Dr. Moore in his written report, "was the wide-spread dissatisfaction with the location of the Seminary, and the consequent indisposition to contribute to the erection of any more buildings in the 'wrong place.' Many of our private members, as well as many of our ministers and ruling elders, seem to think that the officers of the Seminary have been blind to the changed conditions of the country since the war, and have not recognized the vital importance of planting our principal training school for ministers in some center of population and business influence, where its needs could be seen and its work appreciated, where its property would accumulate and increase rapidly in value, where its accessibility and metropolitan advantages would command a much larger patronage, where the best methods of Christian work could be seen in actual operation, and where the contingent of picked men rein

forcing the pastors in their Sunday Schools and mission work would make Presbyterianism a colossus instead of a pigmy among the Christian denominations of the future."

Add to this stumbling block in the way of raising funds the fact that, whatever one might think of the intrinsic merit of the theory that a Theological Seminary should be situated in the midst of the running currents of life, there could be no doubt that the students accepted that theory and were beginning to act upon it. "The loss of twelve men one year, and of eight the next year, who stated that they would have come to Union but for its unfavorable location, left the trustees no choice. They saw that the Seminary must be moved or go to the wall." Students would not come and go over muddy roads in a stuttering hack, with a stuttering driver, (*alumni* of the Hampden--Sidney days have not forgotten Walker Crawley and his halting team and tongue), when they had the opportunity to ride in swift and comfortable railway coaches to Columbia or Louisville; to Princeton or New York. Old students might indeed be drawn back to finish their course, in spite of these formidable obstacles, by tender associations and sentiments of affection, but potential students had no such associations and sentiments tugging at their heart-strings.

These two critical factors with their dark forecasting of a dead halt in endowment and a dwindling student body, had sinister corollaries which it is hardly necessary to indicate. The most deadly of these corollaries was the inevitable lowering that would take place in the high standard hitherto maintained in the faculty. It would be manifestly impossible for an institution with this double handicap to attract and hold in the future, professors of the type that had been the chief glory of Union in the past. The young and promising Seminary just established at Louisville by the Southern Synods of Kentucky and Missouri, seeing and seizing, as it had a right to do, the opportunity presented by this crisis at Union, proceeded at once to send a very alluring call to the professor of the Hebrew Language and Literature in this Seminary. The professor went to Louisville and looked over the ground, and announced his intention to ask the trustees to release him, as he was convinced that our Seminary had no future at

Hampden-Sidney. His attention was called to the grim requirement of the Constitution, that a professor intending to resign must give notice *at least three months before the annual meeting of the Board*. The meeting of the Board was then only *two months* off, so that if the trustees enforced the rule, as they announced they were going to do, it would have been more than a year before the release could be granted. Under these circumstances our professor wrote to the Louisville brethren that the deal was off. Nothing but the protecting Providence of God and the pitiless use of red tape by the Board, a good example of Divine Sovereignty and man's free agency, prevented this serious loss from taking place. And this would have been but the beginning of sorrows for the Seminary. Other members of the faculty would have been called into the service of other institutions, or into the pastorate, and it would have been impossible for the Board to fill their places with men of equal learning, ability, and teaching power.

These things were not done in a corner; for sometime the air had been full of the matter in a vaporous condition, but the happenings just spoken of caused a sudden condensation and precipitation, attended as we shall see by some thunder and lightning before the storm was over. Offers of sites began to come in from several cities of Virginia. The first of these was from the Highland Park Land Company of Richmond, and was brought before the Board by Rev. Henry M. White, D. D., in May, 1894. A committee was appointed to receive and consider this offer and any others that might be made. In May, 1895, the Committee reported that other sites had been tendered, and offered a recommendation which was adopted by the Board, that "no proposition for the removal of this Seminary can be considered unless, besides the offer of a site, this Board can be assured of a valid subscription of not less than one hundred thousand dollars."

At a special meeting of the Board held in Danville, Va., in October, 1895, the Committee reported that thirteen different sites had been tendered, and that inasmuch as the offer of the Ginter Park site in Richmond carried with it subscriptions amounting to the sum of one hundred and twenty-five thousand dollars, this offer be accepted by the Board. This recommendation was

adopted, and an overture was sent to each of the controlling Synods, which were to hold their annual meetings in a few days, requesting permission for the removal of the Seminary to Richmond. The vapor was rapidly condensing, and at the meetings of the two Synods, the down-pour began with accompanying thunderings and lightnings, especially in the Synod of Virginia, where there were also serious seismic disturbances.

In the Synod of North Carolina the debate, which was spirited but rather one-sided, was led in favor of removal by Col. William J. Martin and Rev. Dr. Peyton H. Hoge, and resulted in a vote of 110 for, and only 3 against the overture of the Board.

In the Synod of Virginia, the opposition had marshalled its forces the preceding year (1894) in a hard fought but futile attempt to commit the Synod in advance against removal. These forces came to the meeting of Synod in Charleston, W. Va., the following year (1895) thoroughly prepared to contest the overture of the Board.

Alumni of Union Seminary who sat under Dr. Peck's teaching, will remember how often and how earnestly he emphasized the value of debate in the Church courts. The times of danger, he used to say, are not the times of agitation, but the times of stagnation. Even vehement debate is not to be dreaded nor deprecated, provided it is "the vehemence of *sentiment,* not the vehemence of *passion.*" "Truth, like a torch, the more it's shook, it shines."

A beautiful thing was witnessed just before the great debate in the Synod at Charleston. The atmosphere was tense and the Synod was keyed to the highest pitch of excitement, in the midst of which Dr. Moses D. Hoge arose and introduced the following resolution:

"The Synod of Virginia gratefully recognizes the fact that both those who favor the removal of the Seminary from its present location, and those who oppose its removal, are actuated by motives equally conscientious and pure. Remembering, also, that because of the infirmities of our humanity, unless controlled and conquered by Divine grace, it is possible that the disappointment of either party in the attainment of its aims might alienate some of the former friends of the Seminary—

"*Resolved,* That the members of this Synod, in reliance on the aid of the Divine Spirit of peace, do pledge themselves not to abate their loyal efforts for the prosperity of this beloved institution, whatever the final decision may be."

This resolution was seconded by Dr. Walter W. Moore, who was to lead the debate in favor of removal, and by Dr. Richard McIlwaine, who was to lead the forces against it. Dr. McIlwaine, President of Hampden-Sidney College, was one of the most resourceful and formidable debaters in Virginia, either in Church or State, and no one could have presented the case against removal with greater earnestness, skill and ability.

Dr. Robert P. Kerr has described these two debates as no one but an eye witness and ear-witness could have done. "The question was first brought up," says Dr. Kerr, "at a meeting of the Virginia Synod in Danville by the opponents of removal and vigorously debated, the result being that the Synod declined to pledge itself against removal, the proposal of the Board of Trustees not yet having been laid before it. The speakers on both sides were earnest and eloquent, and a Methodist minister who was present said, it was the ablest debate to which he had ever listened. Dr. Moore's speech on this occasion was a brilliant example of oratory and argument, characterized by the utmost courtesy, but yet impassioned, illuminated with superb illustration, edged with keenest satire, and carrying conviction to the overwhelming majority of the body. The next year at Charleston, W. Va., the Synod of Virginia had before it the formal request of the Board of Trustees for permission to move the Seminary to Richmond, and there ensued a battle royal that none present will ever forget. Here, again, Dr. Moore led the fray, and by a memorable address, which thrilled all who heard it, won a complete and final victory for his cause." (Biographical History of North Carolina. Vol. III., p. 285.)

The victory came, however, only after a long and hotly contested battle. The discussion began Thursday afternoon, and continued until Friday night at half past eleven o'clock, when the Synod, after special prayer for Divine guidance, consented to the removal by a vote of 100 to 67.

The great Robert Hall has said, "that the evils of controversy are transient, the good, permanent." Both in matters political and ecclesiastical a strong party of opposition is exceedingly wholesome, both as a check and a stimulus to every progressive movement. It calls attention to weak-points in the program of advance, sifts the chaff from the wheat, arouses the interest of the public, and calls forth the full energies of the advocates of progress. If there were evils in this great controversy, they have proved to be transient; the good was preponderant and has become a permanent asset of the Church and the Seminary.

Immediately after the decision of the controlling Synods in favor of removal, a Building Committee was appointed by the Executive Committee of the Board of Trustees. As soon as the architect had completed the plans, contracts were let for Watts Hall, Westminster Hall, the Spence Library, and five residences for the professors, at a total cost of about $155,000.00. The work was pushed as rapidly as possible, and the Seminary opened in the new buildings in the fall of 1898. The removal had been made possible by the generous gift of $50,000 by Mr. Geo. W. Watts, of $30,000.00 by Mr. W. W. Spence, and contributions by citizens of Richmond amounting to $50,000.00, in addition to the donation of the site by Major Lewis Ginter.

Believing that it would be interesting to hear from the students who went with the Seminary from Hampden-Sidney to Richmond, I wrote to several of them asking for their remembered impressions of the *anabasis*.

One of them writes: "It was a sore trial to me to leave Hampden-Sidney. My five sessions spent on 'The Hill' had greatly endeared the place to me, and I would not take the choicest pastorate in the Assembly for the memory of pulling through the red mud of Prince Edward, the exhilarating exercise of splitting and carrying my own fire wood, and the tantalizing endeavor of taking a weekly bath in a washtub (there was one spot on my back I never could reach with water) . . . Somehow, when we went to Richmond all life took on a new meaning. I seemed to see things in a broader way, to feel more keenly and to study more purposefully . . . We were more vitally in touch with

the great throbbing world about us. The very atmosphere we breathed imparted faith and confidence and consecration. We all realized from the first that in its eastward migration the Seminary had journeyed toward the sunrising, that a new and larger life had come to her. And this I say, 'not that I love Caesar less, but Rome more'."

Another writes (in contrasting the old, round wooden ten-gallon washtubs at Hampden-Sidney, with the "sure-enough" bath tubs at Richmond) : "One of my classmates arrived in Richmond tired and travel-stained, went to the Lexington Hotel and ordered a bath for which he paid a dollar; got something to eat, and then took a car for the Seminary, only to find that all he had paid for was at his disposal for nothing. We were delighted with our new environment and outlook."

Another says, "The greatest thing that ever came to the Seminary was the change to Richmond. The opportunities that came to the students were wonderful."

Another says: "I think I was the greenest country boy in my class, but I can recall the lump in my throat, as during my weeks at the old Seminary I heard nearly every night as I was trying to go to sleep, faint and far away, the whistle of the eleven o'clock train passing Farmville." But to him the early experiences at Richmond were not altogether those of the primrose path. He calls to mind the "difficulty in getting stamps and in sending out mail," the unreliable street-car service, and the mud, like that of Flanders, in the newly plowed campus.

Still another says, "It meant the covering of a century's progress in one step."

We have seen that the two great dangers threatening the Seminary in its last years at Hampden-Sidney were a dwindling student body and a dead halt in endowment. Have these dangers been dissipated by the removal to Richmond?

First, as to students, the average attendance per annum for the twenty-five years preceding the removal was 43. The average for the twenty-five years since the removal has been 87, with a steady increase, except for two short periods, one at the beginning of the present century when there was a slump in the number of candi-

dates for the ministry in all denominations, and the other during the Great War. This year it has reached 128, which is the largest number ever enrolled in any seminary of our Church. That is, the attendance at Richmond, during the last quarter of a century, has averaged a little more than 100 per cent over the attendance at Hampden-Sidney in the preceding period of the same duration. The attendance this session has been almost exactly three times as large as the average for the last 25 years at Hampden-Sidney.

As to the funds and property value, the endowment at Hampden-Sidney had reached approximately $300,000.00, or to be exact, $289,502.48, and the property was worth about $60,000.00 making an approximate total of $360,000.00.

Today the endowment amounts to $1,018,442.00, and the value of the property is estimated at $1,046,923.00, making a total of $2,065,365.00. That is, the assets of the institution have increased in the twenty-five years at Richmond nearly six fold.

At the time of the removal from Hampden-Sidney, the Library contained 16,000 bound volumes, and 5,000 unbound pamphlets. Today there are over 30,000 bound volumes and 10,000 pamphlets, an increase of 100 per cent in each.

Since the removal to Richmond, a special effort has been made to collect for preservation the current records of the Church, such as complete files of the religious papers and periodicals, printed minutes of the various church courts, etc. These with the growing collection of manuscript records have made the Library of Union Seminary the leading repository of materials bearing on the history of the Presbyterian Church in the United States.

But great endowments, handsome buildings, and books without end do not in themselves make an institution great. Nor does an increase in the number of professors and students necessarily imply a better Seminary. Bigness and greatness are not synonymous. The acid test is found in the character and efficiency of the living product turned out by the institution.

At the time of removal the fear was expressed that the conveniences of modern life furnished at Richmond might unfit the student for bearing hardship in the field. The proponents of

this objection failed to consider that possibly some of us who attended the Seminary under the old regime at Hampden-Sidney, as "hewers of wood and drawers of water," had no special hankering for post-graduate hardships.

At any rate it can easily be demonstrated that the Alumni going out from Richmond have been not a whit less ready to endure hardness as good soldiers of Jesus Christ, than those who issued from the old halls at Hampden-Sidney.

For instance, to go back to the palmy days of 1874-'75, when the peak of enrollment before removal was reached, there were at that time four candidates for the foreign field; in 1923 there are over thirty. This is generally regarded as at least one of the tests of consecration and readiness for self-sacrificing service. Nor have the Richmond Alumni been less ready than their predecessors at Hampden-Sidney to labor in Home Mission fields on small salaries, and away from the conveniences of modern life.

The fact of the business is that the larger opportunities at Richmond for active service, for clinical work, for the *practice,* hand in hand with the *principles,* of ecclesiastical therapeutics, have given the students much better training for the cure of souls in mission fields, both at home and abroad. While no invidious comparison can be instituted as to the *spirit* of service in the students at Richmond and at Hampden-Sidney, the opportunities and incentives for service have been vastly increased at Richmond.

Witness the following report, furnished by the President of the Society of Missionary Inquiry, of the student activities for the four weeks ending March 19, 1923:

Sermons preached	200
S. S. Classes taught	135
Visits to Pine Camp (Consumption Sanitarium)	27
Visits to 17th St. (negro section of City)	62
Visits to Confederate Soldiers Home	20
Visits to State Penitentiary	9
Talks at Factories (noon-hour)	12
Talks, on Missions to Christian Endeavor Societies, etc.	48

Boy Scouts Meetings held	15
Stereopticon Lectures given	6
Pastoral visits	150
Bible Study classes led	6
Visits to Old Ladies' Home	3
Prayer Meetings conducted	8
Led singing—S. S., etc.	9
Led singing during special evangelistic meetings	17 days

The Summary of this report shows 577 services conducted or aided by the students, besides 150 pastoral visits, and all in the space of four weeks. There were not enough demands and opportunities at Hampden-Sidney to make such a report possible in those halcyon days.

About 110 students were engaged in these activities and as many as twenty-five communities were served outside of Richmond, in Virginia, in the eastern edge of West Virginia, and in North Carolina. One-half of these communities were within fifty miles of Richmond, and while some were much farther away, the traveling facilities are so good that absences from class room exercises were reduced to a minimum.

The opportunities for missionary activity in the City have been numerous and varied.

The story of the 17th Street Mission, inaugurated by the students of the Seminary, rivals in picturesque interest that of Jerry McAuley's work in Water Street, New York, or William Booth's in the slums of London. In the vicinity of 17th Street, there is a straggling ravine in which are huddled the homes of seven hundred negro families. For years Richmond had known this section as *Hell's Bottom,* and had recruited a large percentage of her criminals from its saloons.

There, within the range of a church bell, were eight hundred children who played and fought in the streets all Sunday afternoon, because they had nowhere else to play, and nothing else to do. In November, 1911, three students of Union Seminary rented an abandoned old church, and opened a Sunday School in the heart of the district. The religious advantages *enjoyed* by these people

before the inauguration of this work, may be judged from the rather drastic prayer offered in one of the Mission's early services by a negro preacher, interceding for the conversion of his wife. He prayed that she might be turned from the error of her way, but if she continued intractable, he besought the Lord "to shet her up in hell and make her stay dar." He didn't seem to know that she was already in Hell's Bottom.

As we read the story of the transformation wrought in this community by twelve years of mission work, we are almost ready to exclaim, "Behold, Hell's Bottom has been turned into a suburb of the Celestial City!" (For the Story of this Mission, see The Union Seminary Magazine, Vol. XXIII. No. 4.)

And now in this good year of our Lord, 1923, with a perspective of five lustrums through which we look back, has the action of the Board of Trustees and the controlling Synods of Virginia and North Carolina, in moving the Seminary, been vindicated? This perspective is not one of empty air and vacant spaces, but the vista of these years is lined on this side and on that with crowded and substantial memorials of triumphant achievement in the march of progress.

At the dedication of the new Seminary buildings in October, 1898, the venerable Dr. Cuyler expressed his heartfelt gratification that Virginia Presbyterianism had come to the Capital of the Commonwealth, and reared its citadel and run up its blue ensign to float here in the air of heaven. "Lay deep foundations," said he, "for all your new structures and build of solid material; *for where Presbyterianism comes, it comes to stay.*"

Yes, it comes to stay, but *not to stand still.* Let us place beside those words uttered by Dr. Cuyler, "where Presbyterianism comes, it comes to stay," those other words penned by Dr. A. F. Schauffler in his diary on New Year's Day 1919—"In God's Name, Forward!"

Let us as good Presbyterians believe in and practice the perserverance of the saints, but let it be perseverance not in self-complacent passivity but in sound and steady progress. Let us go forward to greater and better things!

The Influence of Union Theological Seminary on the State of Virginia

By GOVERNOR E. LEE TRINKLE
of Virginia

On the occasion of this twenty-fifth anniversary of the removal of Union Theological Seminary to Richmond it is indeed a pleasure to be gathered in this assembly of leaders.

As a graduate of Hampden-Sidney College and as a member of the Presbyterian Church I entertain naturally a real interest and deep pride in the marvelous growth and spreading activities of this outstanding institution.

As Governor of Virginia it affords me peculiar pleasure to express briefly my conception of the great boon and blessing Union Seminary has proven to the State at large.

There is a material wealth and there is a spiritual wealth, both blessings in kind, but differing fundamentally in that the one is transient, the other eternal. In discussing Union Seminary I shall address myself to a consideration of that eternal wealth of spiritual blessing which pours forth in ever increasing volume from this institution as from a fountain, multiplying as it flows and makes glad the social and spiritual life of the whole Commonwealth.

I refer, of course, to the activities of those members of the ministry of the Presbyterian Church who have gone out into the life of our people from these cloistered walls.

I find that, in their relation to the State, these workers in life's vineyard fall naturally into three classes. There is the graduate who goes forth to his pastoral post to shed through his life and spread through his teachings the light of the Gospel of God.

Such a one takes his place at once on the regular battle-line of the Church. His entire life is dedicated to increasing endeavor.

He is one of the shock troops of the Presbyterian ministry—that splendid body of devoted Christian gentlemen, who do battle for the Cross.

Next, even yet more intimately associated with the life of the State is that ordained minister who leaves the Seminary to accept a call in what is known as a college or university town. The opportunity for service in such a location among the youth of the State is obvious. The field is awaiting cultivation, ready for the seed of the sower, that the harvest may be the more bountiful.

The power for good placed in the hand of every consecrated minister is strengthened many fold by the opportunity of ministering to the spiritual needs of the young, which truth is emphasized and accentuated to a marvelous degree when the youth in question represents the very flower of that citizenship of the State which is verging on to manhood.

The glory of the gospel, sinking into these young lives, radiates into every section of the Commonwealth.

Often the hour represents the critical, crucial moment in the destiny of a soul. The boy has reached the cross-roads. Honor beckons on one side, pleasure calls on the other. God's minister stands as the guide-post of Heaven. The hour of fate strikes, and, as the young life is inclined, so will the spirit lean, to good or bad.

There is a third class of workers, of which I shall now speak, in which the minister is a teacher. As such he is thrown into immediate and direct daily personal contact with student bodies of large institutions of learning. The influence of the minister, under such conditions, is felt almost momentarily by hundreds of young men and young women.

What sunshine is to the flower; such is the divine guidance of religion to the budding soul. The plant is blighted by darkness, the soul by sorrow. Sunshine brings the tints of heaven with the perfume of the Spring to the blossom, religion brings the strength of faith blended with the glorious loveliness of Christianity, that perfect peace and trust in God—to the human soul.

It will be observed that my remarks have been altogether of a general character. This is necessarily true when it is considered

how wide-spread, tremendous and potential have grown the activities of the Presbyterian Church throughout the State.

Blessed with the divine love of God, Union Seminary is as the fountain head of that great stream of religious energy which, under the guidance of Heaven and with the aid of the Presbyterian ministry of Virginia, sweeps on with ever fuller flow through the confines of this fair land.

I have abstained from reference to those great captains of our church who have carried the Cross into distant mission fields, reaching from the Empire of Japan to the Belgian Congo.

There is something stirring to the imagination in the work of these pioneers and leaders on the ever-widening frontiers of the Christian world.

Not so much spectacular as splendid are these tireless chieftains of the advance guard of the Church, struggling in danger to carry forward the standard of Christ, to redeem pagan lands from darkness, and to push yet further into "no man's land" the far-flung battle lines of Truth.

We are told that "peace hath her victories no less renowned than war," and we know by proof that martyrdoms are demanded of the soldiers of God in Christian lands as well as in pagan climes.

And so it befell that on October 17, 1918, there passed from earth into eternal peace the spirit of Thomas McNeil Bulla, dead in France.

This soldier of Freedom and of the Cross sleeps in a cemetery a little to the north of Verdun. He was in the class of 1911. He became chaplain in the 116th Infantry, 29th Division, A. E. F. While ministering to his men under fire, October 15, 1918, he received the wound from which two days later he died. A bronze memorial has been erected in his memory on the walls of this Seminary by his class. His name and fame represent but another gift presented by Union Seminary to State and Nation.

With mention of the Rev. Mr. Bulla I shall conclude my remarks, pausing only to express the deep sincerity of my admiration for the splendid record of this most magnificent institution.

Civic and Commercial Effects of the Coming of Union Seminary to Richmond

By MR. JOHN STEWART BRYAN
Richmond, Va.

Since it was founded in Richmond, Union Theological Seminary has spent $525,000 for buildings. The average yearly expenses run from $40,000 to $75,000—for the last year they were $75,000.

This would mean that for the past 25 years the Seminary has spent in this community $1,500,000. The students of the Seminary average 100 per annum, and their expenditures run approximately $40,000 a year, or $1,000,000 for the 25 years.

The aggregate of these sums is more than $3,000,000, and in addition to this the Seminary holds invested funds of a $1,000,000, a great part of which is at the disposal and use of the city of Richmond.

These are large figures, and represent great financial forces; but no true friend of the Seminary and no true well wisher of Richmond would regard this mere financial statement as the true measure of the service and value of the Seminary to the commercial and financial life of Richmond.

Take Belfast, for example, it is not the great shipbuilding plants that have made that city what it is; it is rather the courage, the sagacity, the invincible persistence of the Scotch-Irish Presbyterians that have built the ship yards and maintained them, though they brought their iron from America and their coal from England and their copper from Chile.

None of us here, I fancy, conceive of the city's life in terms of population, bank clearings, manufactures and expenditures; those are the standards by which cities have lived and died when there was no other motivation behind them. We can all imagine

how the syndics of Sidon and the elder statesemen of Tyre would have viewed with hardly enough interest to make it contempt the ancient, uncommercial, unprogressive little village of Bethlehem; which, though it was least among the cities of Judah, was yet elected to be the birthplace of Him who should redeem Israel.

And this is but a parallel of what is true of every other city that hopes to endure. Rome made Carthage first an oven and then a dust heap, only to be stamped flat itself by savage hordes. No man who has lived since 1914 needs examples of history to show him how nations may be destroyed and civilization uprooted and poverty, darkness and atheism come back where once there had been plenty and life and faith. At such a time he is but a blind leader of the blind who prates about natural resources. Are not the platinum mines of Russia where they were in 1914? Do not its steppes turn green in the springtime as they have done for the last geological period? Do not rivers run down to the sea and fish go up the rivers? Yet the man who tries to save Russia today is not heeded by the atheist Bolsheviks unless he comes forward with a spiritual message. From one end of the world to the other the truth is blazoned: "Man shall not live by bread alone," and the true servant, the real leader, the essential builder—the builder for eternity—is the man who lightens up and leads the age; he is the man who gives strength to the faint-hearted, hope to the discouraged, and faith to the doubting.

What saved Richmond in 1865 was not *nature's resources, but nature's noblemen.* What made Lee unapproachable was not the purity of his life, or the glory of his genius, but the splendor of a soul that could not be cast down and that turned in the darkest hours of poverty and heart-break to say to his people, "Let us try to make Virginia great again."

A seminary is a great conserver of physical force. When a man wants a perfect oak he does not seek the windswept heights, where a tree has been compelled to use its every power in the battle for life. True, there are trees in such localities, but they are twisted and dwarfed and retarded; it is to the nursery that men go for perfect specimens.

And what is a seminary but a seed plot? It is here that men are given every chance to develop their highest abilities, to use their most perfect energies, and to apply themselves during the growing period to the great problem and purpose of growth. To give a city a great seminary is to give it the promise of great leadership; to bring a hundred young men to a city for education is to give that city a hundred foster children, and the riches of life far surpass any riches of money, lands or buildings.

So I would not measure the re-action of this great Seminary on Richmond by counting up the number of students who have come here, the amount of money they have spent in this city, the food they have eaten, the coal they have burned, the books they have bought. These are important factors in the life of a city, it is true, but they are not the real test of what this Seminary is. Like the little piece of leaven that leaveneth the whole lump, this Seminary has brought to Richmond a vigor of thought, a clearness of purpose, a consecration of self, and a glory of service that have re-acted upon the life of the entire community. These spiritual re-actions are not easily measured or readily traced; the heart has its own reason that reason cannot understand; it is only in some fierce trial that irradiates a man's soul as the fierce heat brings into the spectrum the hidden qualities of a metal, that the true spirit of a man is known. And what is true of individuals in the bulk is as true of the community as of an individual.

Is it not just to say that Richmond still has about its brow that brightness of genius, that vigor of courage, that power of community action, that splendor of unselfish idealism that made it prosperous in the forties, immortal in the sixties, and worthy of its great traditions in 1917-18? I think you will agree with me that this is so, and I think upon reflection you friends and leaders of this great Seminary will feel that in this increase of spiritual power, which is after all the only power that counts, the Seminary has played no small or inconspicuous part. The friends of the Seminary have again demonstrated that

> "The liberal man deviseth liberal things, and by liberal things shall he stand."—Isa. 32:8.

For itself, firm in the faith of the fathers, continuing instant in prayer, and like the faithful servant, ever watching, the Seminary, in the midst of the cares of this world and the deceitfulness of riches, in the face of a commercialized age, has performed this incomparable service for Richmond. It has

> "Set up a mark of everlasting light
> Across the howling senses' ebb and flow."

It has been a lighthouse to the only prosperity that can endure, and because it is better to save an ocean liner from the rocks than to pick up a life boat in the surf, the Seminary has performed and will continue to perform immense services to the commercial and civic life of Richmond.

The Happy Relations Existing Between the Faculty and Dr. Moore

By the REV. THOMAS CARY JOHNSON, D. D., LL. D.
Special Representative of the Faculty

The committee arranging for this occasion has imposed upon me the duty and granted me the privilege of saying a word for the Faculty about Dr. Moore. Had Dr. Moore been of essentially other character than he is, and his behavior been essentially different from what it has been, this would have been an irksome task. As matters are, the chief difficulty is a tongue naturally slow and the consciousness that any one of my colleagues could have said the fitting thing in fitter word.

Dr. Moore has been with the Seminary and with the Faculty in an era of transitions. Providence has made him the chief agent in many of these transitions. There was the transition of the Seminary bodily from beautiful Hampden-Sidney to more beautiful Ginter Park; from the antiquated if dignified material plant at Hampden-Sidney to our present imposing and commodious plant. Dr. Moore was chiefly instrumental in effecting this transition.

There has been a transition from a single curriculum to three partially distinct curricula. Dr. Moore, more than any other man, has guided that, with the view of giving more suitable training to each of three orders of students to be found in the Seminary every session, and with the view of turning out graduates of more all-around fitness for the practical work of the ministry.

There has been a transition in the organization of the Faculty. For several years after the Seminary's removal to Richmond we had no permanent faculty head. The several members of the faculty, in order of official seniority, served as chairman of the faculty for a year at a time, as the years passed. Parity of official

function obtained amongst the members of the faculty. The plan had its obvious weaknesses. Each man would handle the local business in his own way during his year and would represent the Seminary, or fail to represent it, before our Church people, in his own way. No one system of management lasted longer than one year. But the plan was entrenched in the history of the institution and in the affections of its friends.

To reflecting men it was evident that some one man should be placed in a position in which he could give continuity to the management and effectiveness of representation before the Church. Dr. Moore appeared clearly to be the fittest man. This transition was fraught with some danger. It is human to love autocratic power. I recall that a gentleman and a scholar who aspired to be made president of a great university, not far from the same time, said to me, "I do not want the place unless the Board of Visitors will give me some real power. If that body will give me some power I can get more power, and will. Power I must have in such a position." This gentleman was giving honest and open expression to his love for power as well as to his feeling that he must have power in order to serve the university in any great way.

This wish for power is not unheard of among Presbyterian ministers. An occasional minister dwarfs his session in order to rule as a monarch. I was amazed and grieved once to hear a great and good minister of our own Church say that a session's chief function was to nod assent to what the minister proposed.

Some men put into the presidency of the Seminary would have endeavored to turn themselves into monarchs. One professor, busy with the work of his own department, might easily suffer usurpation of power, glad to think himself rid of all responsibility for the general welfare of the institution; another, with a sense of obligation to a life in accord with the principles of Presbyterian government, would probably have taken offense. Trouble would have ensued.

In this transition, as well as in the others, Dr. Moore has behaved with characteristic regard for principle. Believing, I must think, with Milton, that the Presbyterian form of government

(representative) is "the noblest, the manliest, the equalist government on earth," Dr. Moore has treated the members of the Faculty much as a pastor should treat the members of his session, of which he is stated moderator. He has endeavored to keep alive and to develop in us all a living sense of our responsibility in the whole work and life of the Seminary.

This is of a piece with his whole conduct here. He has lived his life in the Seminary, in all faculty meetings as *primus inter pares*. He has shown himself generous-hearted toward his brethren, great-hearted and sagacious with regard to the interests of the Seminary, and devout in seeking the good hand of our God upon the work.

Dr. Moore, you have heard what, speaking for the Faculty, I have said of you and your relations to us. Consider it said to yourself; and believe, Sir, that you have the love and honor of your brothers in the Faculty, to a degree rarely enjoyed by men in such positions as yours. Believe in our loyalty to you and to the Seminary, in the Lord.

Our prayer is that you may long continue in your eminent position.

The Forward Look

(Closing Address)

PRESIDENT W. W. MOORE

As we look back over the twenty-five years that have elapsed since the Seminary came to Richmond, naturally the thing that impresses us most is the development of the institution itself, its vigorous growth and the manifest blessing of God on its work. It is a great story, and it has been admirably told by Dr. Campbell. It may be worth while to note, in addition, however briefly, some of the readjustments which have taken place in the world and the Church at large as well as in Richmond and the Seminary Community.

The Year 1898

These may be suggested by merely mentioning a few outstanding names of the year 1898, the year in which the institution was brought to its present location. In that year the two foremost statesmen in Europe died, Prince Bismarck and Mr. Gladstone; and Wilhelmina, a girl of eighteen, was crowned Queen of Holland, the only Presbyterian queen among the crowned heads of Europe. In that year we fought our war with Spain, and freed Cuba and the Philippine Islands. No one dreamed that in a few years Filippinoes would be studying theology in our America seminaries. William McKinley was president of the United States. Theodore Roosevelt had raised a regiment of Rough Riders and had achieved distinction on the field. William J. Bryan was a colonel in the army, but before his regiment could get into the fighting the war was ended, a result due largely to the two victories of the American Navy, one in Manila Bay and the other in Santiago Harbor. Woodrow Wilson was a professor in Princeton University, and that year gave the Thomas Lectures at Richmond College. Nobody dreamed that he would ever be a candidate for any public office, much less the most illustrious world figure of our time. The Hon. J. Hoge Tyler, then as now a member of our Board of Trustees, was the Governor of Vir-

ginia, and made one of the addresses at the dedication of our new buildings. Dr. R. L. Dabney, our great theologian, died that year, and also Dr. John Hall, pastor of the Fifth Avenue Church, where Dr. John Kelman now is. D. L. Moody was holding crowded meetings in New York City. Heber Newton, an heretical Episcopal clergyman, was playing the role there in which Percy Stickney Grant now figures. Sam Jones was moving the multitudes with powerful appeals to "quit their meanness," and also introducing slang and billingsgate into the pulpit. Dr. E. O. Guerrant, of Kentucky, grandfather of Mr. Lilly of this graduating class, was holding evangelistic services in Norfolk. Dr. Mack was at that time pastor of the First Church at Norfolk. Dr. Rice was at the Central Church, Atlanta. In Richmond Dr. Kerr was at the First Church, Dr. Hoge at the Second, Dr. Witherspoon at Grace Street, Dr. Stewart at the Church of the Covenant, Mr. Hyde at the Third Church, Mr. Walthall at Mizpah, Mr. Cook at Hoge Memorial, Mr. Chumbley at Westminster, Mr. Van Houten at Manchester (Porter Street), Dr. James P. Smith, grandfather of Mr. Woods of this graduating class, was editor of the Central Presbyterian.

But the statement which perhaps will best bring home to us what the passing of twenty-five years really means is this, that these stalwart young men who have today received these diplomas were at that time chubby babies in their mothers' arms, babies with dimpled hands and pink toes. Can you visualize that? Some of them perhaps had begun their education in books with the study by ear of a great classic, dear to us all, known as Mother Goose's melodies, but no shadows of Hebrew or Greek or Dabney's Theology fell athwart their sunny infancy.

Temporary Inconveniences

When the Seminary came to this site there were open spaces on every side of us with great green fields. To the north the country stretched out like a Western prairie. There were no houses on what we now know as Seminary Avenue, and very few on any of the other streets in Ginter Park. Brook Road was a turnpike, and a toll house stood in the middle of the street

between the campus and Westwood. We had no assembly room in those days. This beautiful Chapel was erected later by our generous friend, Mr. George W. Watts. Until it was built we used two connecting lecture rooms in Watts Hall for assemblies. On the east of Watts Hall there was a wooden entry, a kind of stoop, with the bell suspended there which is now in the clock tower, the same silvery toned bell that had been used for so many years at Hampden-Sidney. Our public receptions and more elaborate social functions were held in the Reading Room of Spence Library, as Richmond Hall and Schauffler Hall were not then dreamed of. We had one of the most exasperating methods of so-called illumination ever devised, a gasoline gas machine, for the lighting of our public buildings and residences. It was a case of *lucus a non lucendo.* It was always uncertain, and it frequently left us in total darkness at critical moments. On one occasion the students, having no light, came out on the steps and verandas and sang through the greater part of the evening to pass the time. There were no electric lights in the community then, only a few arc lamps along the line of the street railway. The campus was in absolute darkness. Dr. Johnson who was in charge of all such matters here, made every possible effort to induce the Passenger and Power Company to furnish better illumination, but for a good while without avail.

Removal and Reorganization

Special acknowledgements are due to Dr. Johnson and Dr. Lingle for invaluable services in connection with the actual removal of the Seminary to Richmond and the beginning of its work here. To Dr. Lingle, who had been for two years assistant instructor and who was also the Intendant and Librarian of the Seminary at Hampden-Sidney, but who was then on the point of leaving the Seminary to accept the pastorate of the church at Dalton, Ga., were entrusted all arrangements for moving the furniture and books of the Seminary to Richmond, a marked recognition of the skill in practical matters which he has so often demonstrated since. It will interest you to know how he moved the library. How would you go about it, if you had some 20,000 volumes to

pack and ship by freight? He did it in a novel and economical way. Instead of packing the books in the usual rectangular boxes, which would have been expensive, heavy and hard to handle, he packed them carefully in great tobacco hogsheads, 19 of them. These were enormously heavy, but were easily rolled. I should say in passing that Rev. Peyton H. Hoge, D. D., then pastor of the First Church, at Wilmington, and chairman of the Board's committee on furnishing the rooms, had been very active in securing the contribution of the requisite articles of furniture for the dormitories. To Dr. Johnson, however, fell the great responsibility of purchasing these bedroom sets. He attended to it with his characteristic thoroughness. It fell to him, also, to make the opening address that year, and indeed to attend to most of the details of the reorganization of the Seminary in its new home. There were innumerable things to do and little time to do them in. However, we made a good start in spite of many crude conditions, there was an immediate increase of some forty per cent. in the attendance, and it became evident at once that the Institution had entered upon a new era.

Services of the Executive Committee

I trust that the most fervent feeling of my heart on this anniversary occasion is gratitude to the Giver of all good. I wish to thank Him specially that, while devolving upon me certain responsibilities in connection with the removal, equipment and endowment of the Seminary, He has given me the wisest and kindest of counselors and coadjutors, both on the Board of Trustees and in the Faculty. In the kindness of your hearts you have commended me. It is they who should be commended. Time does not permit it now, but some day I hope to have opportunity to inform our people fully of what I regard as the unparalleled services to this Institution and the Church of the Executive Committee of the Board, consisting of Judge Christian, Mr. Munce, Dr. McFaden and Dr. Cecil—the time and toil they have given to its affairs, the wisdom, resource, enterprise and courage with which, through long and anxious years, they have guided it amid innumerable difficulties and, under God's blessing, brought it to its present large usefulness in His service.

The Best Is Yet to Be

Thus far throughout these exercises we have been taking a grateful look backward. Let us now for a few minutes take a hopeful look forward. In view of what God has done for us in the twenty-five years just behind us, we may surely expect, under His blessing, a much greater development in the twenty-five years just before us. I have no gift of prophecy, but I would like to mention very briefly a few of the things that we ought to accomplish in the next twenty-five years, some of which we ought to undertake at once and with all earnestness.

Equipment Needed

I. *Library.* The Spence Library, which for twenty-five years has been the workshop of the Seminary, will always continue to serve useful purposes in the life of the Institution, but it can no longer fully meet our needs. The stack room is full to bursting. We must either enlarge that building or erect a new one. Further, there are no offices or work rooms for the library force; everything has to be done in the stack room in an inconvenient, cramped, unsightly way. Moreover, we have nearly twice as many students as we had when the Spence Library was built, and there are besides, across the way, 120 students of the Training School for Lay Workers who make use of it. It is, therefore, from every point of view quite outgrown. What we need is another spacious, airy, well-lighted building on our Westwood property, just across the street from both institutions, where ample facilities can be provided for investigation and study, where the library force can have adequate offices and work rooms, and where additional stacks can be provided to meet all requirements for the future—the Spence Library of course continuing to serve as the depository of specially rare and valuable reference books, separate gift collections, original records of the Church courts, and other priceless things that must be preserved with the utmost care, but that are not in daily demand. That gem of a building will always be an essential part of our equipment.

II. *Dormitory.* In view of our growing numbers, we must have in the near future a large dormitory building with a capacity

for one hundred students. We have made temporary provision for the expected increase next Fall by the purchase of "Brightside" and the "Wight" house and by letting the contract for a new building adjacent to Mission Court for the use of unmarried students. These three buildings, however, will soon be needed for other purposes, and the necessity for a large dormitory remains.

III. *Gymnasium.* We ought to have in the near future a well-equipped gymnasium on our Westwood property. We have never had a real gymnasium. The first shift we made to provide a place for indoor exercise in the inclement season of the year was to put a few fixtures in a small room in the top of the tower of Watts Hall. Later, after the erection of Richmond Hall, we furnished a portion of the basement of that building with additional apparatus, but it is meager and quite inadequate. On account of the low pitch trapeze work and basketball are out of the question. We ought to have a well appointed gymnasium at Westwood with all the usual features of such an outfit, including a swimming pool. I read just a few days ago with the keenest interest the announcement of the gift of a gymnasium to the Presbyterian College of South Carolina by a former townsman of mine, Col. Leroy Springs. I am glad for that institution, but I am not willing to believe that the Presbyterian College of South Carolina has any better friends than Union Theological Seminary. We have unsurpassed facilities for outdoor exercise on our spacious athletic grounds, but we need a good gymnasium. *Mens sana in corpore sano.*

IV. *The Remodelling and Refurnishing of Watts Hall.* This great building is and will always be the center of our group, the hub of our wheel, the administration building of the Institution. When it was erected, believing that the Seminary would have such development as it has had, though we hardly believed that it would be as rapid as it has been, we planned it so that as the Institution grew we could provide additional lecture rooms on the second floor exactly like those on the first floor, spacious, well lighted, easily ventilated, and with ample blackboard surface. There are very light partitions in the four corners of the building

on the second floor; by removing these we can provide additional lecture rooms though it involves the loss of several sleeping rooms, and one of these lecture rooms must be provided at once. There are certain other very extensive structural changes that soon must be made in Watts Hall and that will greatly increase the usefulness and comfort of the building, but we will not pause to describe these in detail.

There is also urgent need for the refurnishing of the lecture rooms, all of which are in this building except one recently equipped in Schauffler Hall. Much of the furniture in these lecture rooms is old and unsuitable, some of it we brought with us from Hampden-Sidney. It ought all to be replaced with suitable desks and seats of the best modern type. All these things should be done as soon as possible, but the fitting up of the new lecture room on the second floor ought to be undertaken this very week.

V. *Residences.* The increasing number of our students makes it necessary to increase the number of our instructors. There are some subjects which no man can teach effectively to a class of more than thirty men. Our classes are usually much larger than this; they must be divided into sections. This means that we must have additional teachers, and this in turn means that we must have additional residences. The great reason for the leading position of our Seminary is the teaching power of its Faculty.

These are the five things in the way of physical equipment that I see in my vision of the next quarter of a century: an adequate library, a large dormitory, a well appointed gymnasium, a remodelled interior of the second and third stories of Watts Hall with refurnished lecture rooms, and at least three new residences.

Endowment Needed

So much for physical equipment. But in my dream I see other urgent needs met:

I. *Scholarships.* We ought to add one hundred thousand dollars to our Scholarship funds as soon as possible. We have had many generous gifts of late, but we need at least one hundred

more $1,000 scholarships. The Ladies' Benevolent Society of Franklin Street Church, Baltimore, makes an annual contribution to the Seminary of $400.00 for this purpose. Will not other congregations do the like for the Institution which is the main source of our supply of ministers and missionaries? The deficit on our Scholarship account this year was about $6,000. If one hundred friends will give $1,000 each for the establishment of one hundred scholarships yielding $60 a year this deficit will be wiped out.

II. *Fellowships.* For many years we have cherished the hope of establishing a Fellowship for each department in the Seminary curriculum. There are already two through the generosity of the Second Presbyterian Church, Richmond, and of the late Mrs. Charles D. Larus, and there is the promise of another from the Presbyterian Church at Salem, Va. Some of these should be resident fellowships and some traveling fellowships.

III. *Library Endowment.* It is a remarkable proof of both the wisdom and courage of Dr. John Holt Rice, the founder of the Seminary, that, at a time when there were no buildings and no professors and when he had only $8,000 for the building of his seminary, he used this money for the purchase of a library of the choicest theological works of the day. About fifty years ago Rev. Uriah Powers, by a bequest, created a small library fund which yields some $450.00 a year. It is with this very meager sum that the library has had to try to do its work. Two generous friends, during the recent campaign for our educational institutions, made similar gifts to the endowment of the library. It is hoped that these generous gifts will attract others. We ought to have an endowment of $100,000 for the library, so that, besides purchasing annually the best new books in all departments of Biblical and theological study and besides providing the Reading Room with the best reviews and periodicals and besides meeting the expense of binding worn volumes of value, we could employ for his whole time a librarian of professorial calibre. A theological seminary cannot do its best work for the church without a well-equipped, well-endowed, well-manned library.

IV. *Executive Officer's Salary.* Our good friend, Mr. W. S. Rhoads, a few years ago made one of the most fruitful suggestions we have ever had in regard to the proper management of the Seminary's affairs. He pointed out that the Institution needed a first-rate business man to handle its funds and to manage all the practical matters which theretofore had been handled by the professors as well as they could. This suggestion resulted in the addition of Mr. Wm. R. Miller to our force. I question whether many of our people realize that this marked an epoch in the history of the administration of the Seminary. He has not only systematized all the business of the various departments of the Institution, but he has largely transformed the grounds and buildings, and has lifted from the shoulders of the Faculty a great burden of business responsibility, besides contributing to the efficiency and progress of the Institution in a hundred other ways. Such an officer is as indispensable now as any professor in the corps. Yet there is no definite and permanent provision for his salary. This is a need which should be met without delay.

V. *A Printing Fund.* When an Institution has as much to do as Union Seminary now has with the intellectual and religious life of a people, it is absolutely necessary for it to make considerable use of the printed page. Besides the annual catalog and the quarterly bulletin and the Union Seminary Review and the publication of new editions, at proper intervals, of the alumni catalog, there are many other things that the Seminary could do for the benefit of the whole church, if only it were provided with a printing fund.

The Great Aim

While we hope in the next twenty-five years to accomplish all ten of these objects for the financial endowment and physical equipment of the Seminary, and while it is important that many of them shall be effected in the immediate future, we must in any case maintain and develop the intellectual and spiritual tone of the Institution and conserve the ideals which have made its work so great a blessing in the past. Good buildings and generous endowments do not of themselves make a great seminary. The essential thing is the development of ideal ministerial character.

This can be realized only by companionship with Christ. It was so in the first Christian Seminary, for of it we read that our Lord "appointed twelve that they might *be with Him* and that He might send them forth to preach." In the same way the Church still seeks to prepare her preachers. To the view of a spiritual church a theological seminary is above all else a place of growth in ministerial character by companionship with Christ. As our beloved professor who was called home last year has expressed it, "She covets for her sons who are to be sent forth to preach at least three years of quiet life, detached as far as possible from worldly cares and avocations, spent in a place where Christ's presence abides in unusual measure and power, and occupied with the study of His truth, and in closest communion with the Lord Himself. In order to make this possible, the Church creates her seminaries. A spot of ground is chosen, sufficiently retired to encourage study, yet not so far from the life of men as to make its atmosphere monastic. Here she erects her buildings and lays out her grounds, avoiding extravagance and luxury but seeking refinement and modest elegance, desiring to imbue the whole Institution with the educative power of order, beauty and whatsoever things are lovely. As the years go by, the place becomes fragrant with a multitude of hallowed associations which utter their appeal to all the sensitive and high-minded young men who tarry within its precincts. The men who teach are chosen from the Church at large with care and prayer, and finally the school is laid upon the heart of the whole Church to be borne aloft to the throne of grace in constant intercessions. To this place the sons of the Church are gathered who look forward to the ministry of the Gospel; and having brought them here, she commends them to God and the Word of His grace, which is able to build them up. Here she trusts that they will dwell with Jesus till he sends them forth to preach."

In no other way than this can they ever illustrate his ideal of the ministerial character. We are not without encouragement to hope that our efforts to make progress on both these lines of development, ministerial scholarship and ministerial character, have not been entirely in vain, and we humbly thank God.

The president of a great university, who knows well the work of the Seminary, writes as follows: "I wish most sincerely to congratulate you, the Faculty and the Church at large, on the rapid and gratifying development of our leading Seminary, not only in its equipment and the number of its faculty, but in the breadth and value of the training which it is giving to our future Church leaders."

The professor of Philosophy and Psychology in another great university has this to say of the spiritual tone of the institution:

> "No seminary in America is doing better work than Union. Every day I am more thankful that I am a Union man. If one has to meet constantly the problems raised by current Philosophy, Psychology and Biblical Criticism it is of course necessary that he shall have been trained by men sound in the faith, but something more is necessary. His teachers must have been progressive scholars, men who have sifted out every grain of truth, however deep the chaff of error. And Union comes nearer realizing this ideal than any institution with which I have ever come in contact. Not one of her professors lacks an essential qualification of the highest type of the teacher of ministers.
>
> "Next to the godly example of my father, I am indebted to those who were my masters at Union for that which is more than any knowledge of the learning which comes from books and laboratories: I learned that there, of course, but the greatest thing for me at Union was that I breathed every day an atmosphere of living faith. I do not think anything has ever meant so much to me as the deep spiritual experience, joy, peace, comfort and the assurance of hope that is inseparable from the life on that campus."

Our earnest prayer is that the Seminary may continue to render the like service to the successive generations of our prospective ministers.

PUT IT IN YOUR WILL

Perhaps circumstances prevent some who are truly desirous of having a part in this work from making an outright gift at this time, and yet these persons may be able to help reach one or more of these objectives by remembering Union Theological Seminary in their wills.

To such the following form of bequest is recommended:

"To the Trustees of Union Theological Seminary in Virginia

I give and bequeath the sum of.....dollars,

to be applied by them to the

Select one of these objectives that appeals to your judgment

- Building and Equipment of a Library
- Building and Equipment of a Dormitory
- Building and Equipment of a Gymnasium
- Building of a Professor's Residence
- Founding of a Scholarship
- Founding of a Fellowship
- Endowment of the Library
- Endowment of the Executive Office
- Establishment of a Printing Fund

to be known as the

Here insert the name of your loved one or friend

- .....Library
- .....Dormitory
- .....Gymnasium
- .....Hall
- .....Scholarship
- .....Fellowship
- .....Library Fund
- .....Executive Office Endowment
- .....Printing Fund

in memory of .....

......"

Others may not wish to designate any particular feature but rather to further the work of the Seminary as a whole. It is suggested that the following form be used by these:

"To the Trustees of Union Theological Seminary in Virginia

I give and bequeath the sum of.....dollars,

to be applied by them to the uses and benefit of said Seminary."

Friends who contemplate undertaking any of these objectives, either by will or by gift, are earnestly requested to consult the President of the Seminary, in order that unnecessary duplication may be avoided. All such conversations are confidential.

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